

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"I have gone astray like a lost sheep: seek thy servant: for I do not forget thy commandments" (PSALM 119: 176).

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THE CO-OPERATIVE PLAN OF SALVATION.

CHRIST ALONE CANNOT SAVE YOU. YOUR INDIVIDUAL EFFORT
ESSENTIAL.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel."

In earlier articles of this series it has been shown that mortality is divinely provided as a means of schooling and test, whereby the spirit offspring of God may develop their powers and demonstrate their characters. Every one of us has been advanced from the unembodied or pre-existent state to our present condition, in which the individual spirit is temporarily united with a body of flesh and bones. Yet this promotion to the mortal state is regarded by many as a degradation; and we are prone to bewail the fallen condition of the race as an unmitigated calamity. The Scriptures make plain the glorious truth that man may rise far above the plane upon which he existed before his birth in the flesh. We have stooped that we may conquer; we have been permitted to descend only that we may attain greater heights.

The transgression of our parents in Eden was foreseen, and the Divine plan provided a means of redemption. The eternal Father, who is verily the Father of our spirits, well understood the diverse natures and various capacities of His unembodied children; and it was plain to Him, even from the beginning, that in the school of mortal life some would succeed while others would fail; some would be faithful and others false; some would choose the good, others the evil; some would seek the way of life while others

would follow the road to destruction. He foresaw that His commandments would be disobeyed and His law violated; and that men, shut out from His presence and left to themselves, would sink rather than rise, would retrograde rather than advance, and would be lost to the heavens. It was plain to Him that death would enter the world, and that the possession of bodies by His children would be of brief individual duration.

A Redeemer was chosen, and that even before the foundation of the world. He, the first-born among all the spirit children of God, was to come to earth, clothed with the attributes of both Godhood and manhood, to teach men the saving principles of the eternal gospel, and so establish on earth the terms and conditions of salvation. In consummation of His mission, Christ gave up His life as a voluntary and vicarious sacrifice for the race. Through the Atonement wrought by Him the power of death has been overcome; for while all men must die, their resurrection is assured. The effect of Christ's Atonement upon the race is twofold:

1. The eventual resurrection of all men, whether righteous or wicked. This constitutes REDEMPTION from the Fall, and since the Fall came through individual transgression, in all justice relief therefrom must be made universal and unconditional. Thus we read:

"Therefore, as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life" (Romans 5: 18).

2. The providing of a means whereby reparation may be made and forgiveness be obtained for individual sin. This constitutes SALVATION, and is made available to all through OBEDIENCE TO THE LAWS AND ORDINANCES OF THE GOSPEL.

Between redemption from the power of death and salvation in the kingdom of heaven there is a vital difference. MAN ALONE CANNOT SAVE HIMSELF; CHRIST ALONE CANNOT SAVE HIM. The plan of salvation is co-operative. The Atonement effected by the Lord Jesus Christ has opened the way; it is left to every man to enter therein and be saved, or to turn aside and forfeit salvation. God will force no man either into heaven or into hell.

Hear the words of an apostle of old, concerning the righteous judgment of the Almighty:

"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Romans 2: 6-11).

Jacob, a Nephite prophet, has given us a masterly summary of the result of the Lord's Atonement, both as to the universal redemption from death, and the conditions upon which individual salvation may be obtained :

"For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement: save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. * * * And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. * * * And he suffereth this, that the resurrection might pass upon all men, that all might stand before Him at the great and judgment day. And He commandeth all men that they must repent, and be baptized in His name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent and believe in His name, and be baptized in His name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it" (Book of Mormon, II. Nephi 9: 6, 7, 15, 22, 24).

For the Book of Mormon, and for other Church literature, of the Church of Jesus Christ of Latter-day Saints, much of which is supplied without cost, apply to any of the missions of the Church.

The address of the headquarters of the European mission is, 295 Edge Lane, Liverpool, England.

OUR social system is not Christian; it is largely anti-Christian; and our productive energies need to be socialized in order that the individual may be free to develop the best that is in him and attain to a richer, fuller, gladder life than the majority have yet glimpsed. But until the common consciousness is socialized that day must wait, and to have the common consciousness socialized means to have it spiritualized. It is to realize that we are members one of another, and that no life can be lived to itself alone. In other words, the reaffirmation of religion is the prime necessity of the hour in every department of our national activity, and without it no progress worthy of the name can or will be made when the time comes for rebuilding the ruined fabric of human hopes and aims.—REV. R. J. CAMPBELL.

THE POWER OF THOUGHT.

I HEARD the question asked recently, "How is it possible to prevent evil spirits entering us?" To my mind, the answer is this: Let us not leave any room in our hearts for the evil one, or his suggestions. Let us so fill ourselves with the spirits, good thoughts, that there is no place left for evil. There is an infallible, scientific principle that no two things can be in the same place at the same time, and, therefore, just so far as our minds are occupied by good thoughts, good desires, good intentions, to that extent will it be impossible for Satan to introduce evil thoughts.

Our thoughts rule our lives. No act is ever performed until, consciously or unconsciously, the thought impelling that act has been formulated in the brain. Our characters are the result of our thoughts, and the highest character is the accumulation of the noblest, most refined, most elevated thoughts. This is actual fact. The brain is composed of a soft, pliable substance, which, when a thought enters it, receives an impression, deep or shallow, according to whether the thought were deep or merely superficial. The brain of a thinking man is lined and corrugated with these thought-impressions, and thus his thoughts have become an actual, tangible part of himself. Yet there are those who go through life using their brains so little that when the final reckoning shall come, they will find them as smooth and useless as a lump of putty. They have buried their most precious organ in a napkin of frivolity and thoughtlessness, until the talent of its usefulness has been taken from them. The brain must be used constantly to retain its powers; but more than all, it must be used wisely. It is a great house, with doors standing wide open to receive guests, and its possessor must be ever on the watch to guard its sacred precincts from undesirable inmates.

Do we realize the world that lies around us, unseen to mortal eyes, but as real and as powerful, in fact, as the material world in which we move—a world of spirits, and a world of thoughts, that flock around us, watching and waiting for a chance to creep within our minds and take possession of us? And the mind is so easily accessible; by all the organs of sight, sound, touch, smell, hearing, thoughts are conveyed to the brain. So we must never leave our sentinel post lest the undesirable thoughts find entrance. Satan is always on the look-out to push in one of his evil suggestions. He knows our weakest parts, and his emissaries never waver in their watchfulness. But as we would not welcome low and degraded guests to our homes, so, too, should we discourage wicked thoughts. Once allow them to enter, give them a welcome, and let them take a place in the mind, and it will be with the utmost difficulty that they will be dislodged. No thought may enter the mind unless permitted, but if it find a welcome, it gladly takes root and becomes a part of the thinker. And not only that; it will in-

roduce its companions. Like attracts like, and one thought will pave the way for other similar ones. One evil thought lodged in the mind will not be content when alone. Its friends will come knocking at your door, and it will help to open that door, that they may enter. Satan's imps are as sociable amongst themselves as we are.

Refuse a thought admission at the first, however, if it be evil: summon up your strong, noble, good thoughts, to help you keep it out; then it will retire, defeated and discouraged, and you will be doubly strengthened, by your effort, for the next attack. One drop of ink in a glass of pure water will discolor the whole. One evil thought that is permitted to remain in the mind, may change the whole trend of a person's character. For it will not be content to remain quiet; it will instantly attack and attempt to pollute the good thoughts it meets there, as a disease germ entering the body immediately sets up a warfare with the white corpuscles in the blood. But such an evil thought conquered and killed adds strength to the character. It is not the absence of temptation which advances and exalts one; it is the conquest of it: not innocence and ignorance of evil, but a full knowledge of it, and the power to overcome.

* * * * Of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame."

Within the walls of the mind, in every convolution of the brain, is stored the history of the past. Every deed has left its impress in the remembrance of the thought which impelled it. We cannot wipe out the remembrance of it, nor would it be well for us if we could. But we can learn by our successes and our failures; we can take stock periodically of the possessions of the mind, and learn for ourselves which thoughts have been profitable to us, and then we can encourage these and like thoughts.

If we think good, we shall become good; if we think evil, we shall become evil: so far as we think success, we shall achieve success, and if we let our thoughts dwell upon failure, failure will come to us. As we think happiness or misery, we are happy or miserable. He who hitches the wagon of his thoughts to a star, must eventually reach the heavens.

"Whate'er thou lovest, man, that too, become thou must:
God, if thou lovest God; dust, if thou lovest dust."

"Thoughts rule the world," says Emerson, and that is true, for every act originates in thought. Things are materialized thoughts. The carpenter thought of a table, and then he made it: Stephenson thought of a railway engine, and then he materialized his thought: God thought of organizing the chaotic elements into an earth, and the earth came to be made.

Now it remains for us to choose what thoughts shall hold sway in our minds, whether we will receive God-sent thoughts or Satan-sent thoughts—whether we will be possessed by good or evil spirits. But if the evil spirits enter us, be sure of this: it is because we have allowed them to do so, and ours will be the blame.

Bradford.

HETTIE GELDARD.

A TESTIMONY.

I DESIRE to bear my testimony to the truth of the gospel. I know that the Church of Jesus Christ of Latter-day Saints is the true Church; that Joseph Smith was a true prophet of God, and that he was ordained of God to bring the Book of Mormon to the knowledge of the world.

We did not have the fulness of the gospel on earth, when the Angel Moroni made known to Joseph Smith where the Book of Mormon plates were. When Christ was on earth, He taught a doctrine different to that which is taught by the various religious denominations of to-day. Our Lord organized the Church, with Himself as the Head; then He called men to be apostles, and to these He gave authority to go into all the world and preach the gospel, to baptize in His name, and to heal the sick by the laying on of hands. Christ gave them power to give to the blind their sight, hearing to the deaf, and to the lame the use of their limbs. Why was the gospel taken from the earth? First of all, the enemies of truth crucified our Lord, the Head of the Church. Then, they killed the apostles and prophets. Then the people drifted away from the word of God and formed churches altogether different from that which Christ had established. The minds of the people became darkened. The Lord took away what little light there was left, and from that day till now they have called their churches, first one name and then another, except the Church of Christ.

In 1908, on the 14th of December, I began to lose the use of my limbs. On the 25th of the same month, I gave birth to a son—a bonny, healthy boy, and on that day my entire body became paralyzed. My voice was affected, so that I could only whisper. I was confined to my bed, and had to be fed and handled just like my new-born babe. My boy was a fortnight old when I was taken to the hospital. I remained there for six months. The first four months I was in a special ward, but experienced no improvement whatever. The next two months there was a slight change for the better. By the time I came out, I could feed myself, but not without difficulty. My husband had to wheel me out, after I left the hospital, in a bath chair.

Three weeks after I had left the hospital, he took me to a Latter-

day Saints' meeting, one Sunday evening. I was administered to by the elders, and the following week I was able to walk. For seven months I had not had the use of my limbs.

Then I went home to my mother in Buckinghamshire, and stayed there till November, when I came back to Luton, where my husband took a house—the same in which we are living now. Thank God! since then I have not had paralysis, or felt the effects of it. For five years I have been enjoying the best of health. Who can say that the Latter-day Saints are not God's people? I know that they are, and as long as we keep faithful, He will watch over us and bless us.

Luton.

MRS. MAY OLIVER.

FROM THE FRONT.

THE following letter has just been received from one of our young brethren in France. It is dated March 18th, 1917:

"I take much pleasure in writing a few lines to the readers of the *Star*, and in bearing my testimony to the truth of the gospel. I have now been in the Church for four years, and during that time I have experienced many great blessings from our heavenly Father. He has, indeed, been very good to me, and I thank Him for His gracious mercies. I was baptized in Nottingham, and then went to the land of Zion. I joined the Toronto branch, Canada. I found the same glorious spirit of unity existing there that I had found in the various branches in England. This is a proof to me that there is something in the gospel which binds us together and makes us one. It is that same spirit which was in our Savior when He said to His disciples, 'Be ye one, even as my Father and I are one.'

"When I enlisted, I did not do it because I hated our enemies. I prayerfully studied the gospel side of the question. Our Articles of Faith say that we should be 'subject to kings, presidents, rulers, and magistrates.' We also read in the First Epistle of Peter (2: 13-16), 'Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king, * * * For so is the will of God,' etc.

"Peter's instructions here are good enough for me, and although I do not like war any more than others, I felt it my duty to do my part for my King and country. I have found it hard to live the gospel while in France, and sometimes I have fallen; but after each fall I gain more strength, and it teaches me to rely more on my heavenly Father. I have had many proofs that the Lord answers prayers, and I thank Him sincerely for watching over me, and I hope He will guide me in the future that I may be able to keep firm and faithful to the principles that we teach.

Your brother in the gospel,

"GEORGE GREATORIX."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. APRIL 12. 1917.

EDITORIAL.

REMEMBER THE SABBATH DAY.

THE Archbishop of Canterbury, having been requested by the President of the Board of Agriculture, Mr. R. E. Prothero, to give an opinion on Sunday labor on farm land during the next few weeks, replied, in substance, that, while abstention from Sunday work was a "God-given boon," there were emergencies that justified "a temporary departure from our rule." The Archbishop says, as quoted in the Press:

"Our inheritance of the English Sunday, with its privilege of abstention from all ordinary work, is a God-given boon of inestimable value, and I desire to maintain and safeguard it in every reasonable way, but occasions may arise when, for the well-being of the people of our land, exceptional obligations are laid upon us.

"As Minister of Agriculture you assure us that such an emergency has now arisen, and that the security of the nation's food supply may largely depend upon the labour which can be devoted to the land in the next few weeks. This being so, we are, I think, following the guidance given in the Gospel if in such a case we make a temporary departure from our rule.

"I have no hesitation in saying that, in the need which these weeks present, men and women may, with a clear conscience, do field work on Sundays. Care would, of course, be taken to safeguard from compulsion those who would feel such action on their part to be wrong, or whose health would be seriously endangered by the extra strain."

In all probability, some British Christians will take a view different from this. They will, probably, prefer to believe that the emergency now existing is so grave as to suggest that a stricter adherence to the rule is called for—a more conscientious observance of the law of God, and greater faith in His power and willingness to bless those who strive to live in accord with that law. They will, perhaps, remind us of the experience of Israel in the wilderness. The people were told to gather food during six days and to rest from their labor on the seventh. But all did not obey the commandment. For we read, "And it came to pass, that there went out some of the people on the seventh day to gather, and they found none" (Exodus 16: 27). Is not that, it will be asked, often the net result of Sabbath labor? Is it not a fact that intelligent observation has found that Sunday labor, unless absolutely necessary, is not accompanied by the divine blessings, as is the honest, every-day toil? Someone

has given it as his experience, that he never prospered until he abstained from work on the Sabbath. They will, perhaps, also remind us that Nehemiah regarded working on the Sabbath as a sin. He says he saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and others who traded on that day, wherefore he pleaded with the people and said, "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet, ye bring more wrath upon Israel by profaning the Sabbath." This is, undoubtedly, the Old Testament view of the sacredness of the Sabbath.

Our Lord teaches that the Sabbath was instituted for the benefit of man, and that it is lawful to do good on that day—to save life, for instance. The gospel is the law of liberty, and under it men are free agents, but the fact remains, that both man and beasts, and even the land itself, need a day of rest. More work can be obtained in a season from men and animals working six days and resting on the seventh, than from the same force working every day. This, we believe, has been demonstrated. Some time ago a memorandum was issued by a committee of munition workers, in which the value of a regularly recurring day of rest was set forth. The report stated that, "At a large shell-making factory every man now has a day off a week. The men work thirteen and a half hours a day, less half hour for breakfast and an hour for dinner, instead of twelve hours a day as formerly, but the weekly rest is so efficacious that the factory now produces an increased number of shells from half the number of workers."

"At another factory engaged in moulding the output is larger now that the men rest fifteen minutes in every hour than it was when they worked continuously.

"Proper attention earlier in the war to the need for weekly rest would, the committee stated, have prevented a large part of the diminished capacity and have averted much wasteful expenditure."

Dr. T. DeWitt Talmage, the famous American preacher, in one of his sermons, makes this graphic statement:

"During the American War it was found out that those public works, which paused on the seventh day, turned out more war material than those which worked all the seven days. Mr. Bagnall, a prominent iron merchant, gives this testimony, 'I find we have fewer interruptions, now we observe the Lord's day; and at the close of the year, now that we keep the Sabbath, I find we turn out more iron, and we have larger profits than any year when we worked all the seven days.' The fact is, Sabbath-made ropes will break, and Sabbath-made shoes will leak, and the Sabbath-made coat will rip, and the Sabbath-made muskets will miss fire, and the Sabbath occupations will be blighted. A gentleman said: 'I invented a shuttle on the Sabbath day. I was very busy, so I made the model of that new shuttle on the Lord's Day. I was so very busy during the week that I had to occupy many Sabbaths. It was a

great success. I built new factories, and made many hundreds of thousands of dollars, but I have to tell you that all the result of that work on the Sabbath has been to me ruin. I enlarged my buildings, I made a great many thousands of dollars, but I have lost all, and I charge it to the fact of that Sunday-shuttle."

Such experiences should not be ignored in the discussion of the Sabbath question.

The Sabbath is given to us in order that we may rest our bodies, and that we may have time for reflection and devotion. If we observe that day in the proper spirit of it, we will think of the goodness of God manifest in the creation of this beautiful world as our temporal habitation. We will remember His infinite mercy in sending His Son to redeem us, and the victory of our Lord over death and the grave, for it is the Lord's day—the day on which He rose triumphant. It is the day on which to be, as John the beloved, "in the Spirit;" that is to say, in such a frame of mind as to receive and impart instruction on spiritual things. The Sabbath day is one of the main cornerstones of the Christian civilization. If it should be removed, the structure itself would before long fall.

"A Sabbath well spent
Brings a week of content,
And rest for the toils of to-morrow;
But a Sabbath profaned,
Whatever be gained,
Is a sure foreboding of sorrow."

Since the above was written the following appeared in a daily paper:

"The Lord's Day Observance Society has sent the following letter to the Archbishop of Canterbury: 'We are most deeply grieved that on the subject of Sunday labour your Grace should have yielded to the mere opinion of man as opposed to the definite commandment of God. We are most apprehensive that your Grace's attitude and words on this subject may be fraught with disastrous consequences to our nation.' The communication is signed by the society's chairman."

One reverend gentleman, in a parish magazine, has this to say:

"Who that is not a Pharisee can take exception to Sunday field-labour when, without it, helpless mothers and children may have to go short of the common necessities of diet? It is of greater moment to keep a nation from starving than for a church to detain men and women at prayers when they should be hard at work on the soil, straining every nerve, redeeming every moment of time."

But this ignores the real question at issue. The point is this. Can we produce more by working seven days in the week, or by working six days and rest one, as God directs His children to do? The contention on one side is that if we want to have the best results: if we wish to produce a maximum of food and ammunition,

and all the other necessities of this strenuous existence, then we must work only six days out of seven. Those who call this Pharisaism should prove that continuous labor brings a maximum of results. It is a simple question of fact, and not sentiment. What are the facts? Experience gives an answer in full accord with the Word of God.

J. M. S.

MINUTES OF NORWICH CONFERENCE.

THE Norwich semi-annual conference was held at No. 3 Westlegate Street, Norwich, March 31st, and April 1st, 1917. There were in attendance: President George F. Richards of the European mission, President Francis M. Skinner, Elders Orial L. Anderson, John M. Brown, and State England, of the Norwich conference.

Three regular sessions and a Priesthood meeting were held. All were well attended by saints and friends from the various branches of the conference, and were conducted by President Francis M. Skinner.

The first session was called to order at 10:30 a.m. Singing. "Haste to the Sunday school." Prayer by Brother George E. Southgate.

President Francis M. Skinner then extended a hearty welcome to all present.

Continued by singing, "'Tis sweet to sing the matchless love."

The Sacrament gem was recited by Gladys Burrell.

The Sacrament was administered by Elder William Walker and Priest William Carey. Appropriate music was rendered during the passing of the Sacrament.

Concert recitation, "The Lord's Prayer," was recited, led by Arthur Burrell.

The following program was rendered: Song, "Our angels," by the Primary class; recitation by Arthur Shuttleworth; "The Crucifixion," by Sister Ethel Akester (Ipswich branch); "The Resurrection," by Sister Lily Walker (Lowestoft branch); song, "Oh, I had such a pretty dream, mamma," by Arthur and Doris Burrell; class exercise, "The coming forth of the Book of Mormon," Sister Rachel Stewart Carey conducting; and a recitation by William Crotch.

Continued by singing, "My Sabbath home."

President George F. Richards then addressed the meeting. He said that the Latter-day Saints are a tried people, and must endure all manner of persecution for the sake of the gospel. We are required to forgive those who persecute us. "If we forgive not our brother his trespasses, ours is the greater sin." He then related how Stephen, like the Savior, in persecution even to the death, prayed the Father to forgive his persecutors. His closing admonitions were to repent, and "Let your light so shine before

men, that they may see your good works, and glorify your Father which is in heaven," thereby gaining salvation for yourselves in the kingdom of God.

Closed by singing, "Love at home." Benediction by Brother Frank Alexander.

There were fifty-three people present.

The afternoon session commenced at 2:30 p.m. by singing, "All hail the glorious day." Prayer by Elder Robert Foulger, president of the Norwich branch. Continued by singing, "Lord, we thank Thee for a token."

The names of the general and local authorities were presented by President Francis M. Skinner. All were unanimously sustained.

Elder John M. Brown was the first speaker. He said that, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3: 5), and then went on to explain the necessity of being baptized and keeping the commandments of the Lord, in order to gain salvation in the kingdom.

Song, "The unknown grave," was rendered by President Francis M. Skinner.

Elder State England was the next speaker. He said that baptism is essential to salvation, but that, unless it is performed by one in authority, it is of no avail. He said that the Apostle Paul cast out devils, healed the sick, and performed many miracles by power and authority from God, and that this same power was at the present time upon the earth, having been restored through the Prophet Joseph Smith.

Elder Orial L. Anderson was the next speaker. He said that the responsibility which rests upon the Latter-day Saints is very great. "Adam fell that man might live, and man lives that he might have joy," he said, and then proceeded to show how we might gain joy by complying with the laws of God.

A duet, "Oh, it is wonderful," was sung by President Francis M. Skinner and Sister Florence Platten, assisted by the choir.

President George F. Richards was the next speaker. He quoted the Scripture, "If any man will do his will he shall know of the doctrine," and then proceeded to prove the correctness of his statement. He then testified to the justness of the law by which we are judged. He related the instance where Christ forgave the woman who was found in sin. "Be ye perfect, even as your Father which is in heaven." "Do unto others as you would that they should do unto you." These were some of the points touched upon by the speaker, who, in conclusion, said that "he who is not willing to lay down his life for his friends, as did the Savior, and for the sake of the gospel, is not a worthy disciple of the Master."

Closed by singing, "Now let us rejoice." Benediction by Brother H. A. Alexander.

There were seventy-four people present.

The evening session commenced at 6:30 by singing, "Glorious things of thee are spoken." Prayer by Elder John M. Brown. Continued by singing, "Praise ye the Lord."

Brother H. A. Alexander was the first speaker. "Christ is all, and in all," he said. He then proceeded to relate the story of a conversation which he had had upon these words. He also touched upon the sacrifice which the elders were making in order to bring the gospel light into the world, and the love they had for the same. He enlarged upon the words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and closed by bearing a strong testimony to the truth of the gospel.

A solo, "The Better Land," was sung by Sister Elizabeth Elvin.

President Francis M. Skinner was the next speaker. He dwelt on the ministry and death of John the Baptist, and on his mission in preparing the way for our Lord and Savior. He also spoke of the power and influence of the Evil One in drawing people away from the truth. He took up the parable of the rich man, and the subject of the restored gospel, and closed by saying that men of to-day are called to do God's will and bring about His purposes.

A quartette, "School thy feelings," was sung by President Francis M. Skinner, Elder State England, and Brothers William Carey and Cecil Tyrrell.

President George F. Richards was the next speaker. He said the Latter-day Saints are under the responsibility to warn the nations of the earth of the coming of the Savior, and of the judgments that are to befall the wicked, except they repent. The gospel, he said, will go forth as a witness unto all nations, and then shall the end come. He also read from the Doctrine and Covenants, Section 20, where the Prophet Joseph Smith was given power from God to translate the Book of Mormon, which, if men rejected as a witness for God, they would be condemned. He referred to the man-made doctrines of the world, and the blessings which have been promised to the faithful.

Closing hymn, "We thank Thee, O God, for a Prophet." Benediction by President George F. Richards.

A special Priesthood meeting was held on Saturday, March 31st, 1917, at 8 p.m., at which reports were given from the various branches of the conference. All present, including the lady missionaries, received valuable instructions from President George F. Richards.

STATE ENGLAND, Clerk of Conference.

"IF I were to ask this congregation to appoint a committee of a dozen to give their views of God's appearance I should have a dozen different answers."—DR. ANDREWS, Bishop of Hokkaido (North Japan) at St. Peter's, Hatton-garden.

THE HAWKES CASE.

THE Church of Jesus Christ of Latter-day Saints is a regular religious denomination. That was the opinion rendered by the Lord Chief Justice in the case of William S. Hawkes, on an appeal from the decision of a lower court; also, that the membership of the Church in this country is not an alien body.

On the 25th of September, 1916, Elder Hawkes was summoned to appear before the Feltham police court on a charge of having failed to report to the authorities for military service. Lieutenant Moxey, the military representative, stated that when the defendant received the customary notice, he replied, in writing, that he was a Priest in the Church of Jesus Christ of Latter-day Saints, and, therefore, exempt from military service. This claim, however, the Lieutenant said the Director of Recruiting at the War Office was unable to accede to, because defendant was not a "regular minister of a religious body," as provided for in the Act. Elder Hawkes showed that he was ordained a Priest in the year 1910, and an Elder in 1914, and that he conducted the services in his church in North London every Sunday, although, in accordance with the rules of the Church, he received no salary, but earned his living by his daily labor. According to newspaper reports of the case the magistrate asked the single question, "Is this Church identified with the Mormon body?" The question was, of course, answered in the affirmative. The decision was then rendered. The Bench did not recognize the defendant as a minister of a recognized religion.

Elder Hawkes appealed from this decision, and the case came before the higher court on the 3rd of this month, with the result already stated. The Lord Chief Justice held that the Church of Jesus Christ of Latter-day Saints is a regular religious denomination, and that its membership in Great Britain is not an alien body. His Lordship, however, remanded the case back to the lower court, to be tried on the following points: (1) Does the Mormon Church teach, or practice, anything which is contrary to the laws of the United Kingdom? (2) Is William. T. Hawkes a regular ordained minister? These two points, it seems, were not brought out in the trial before the lower tribunal, and, therefore, the Lord Chief Justice did not pass on them.

Accordingly, the case will again come up at Ashford. If it is tried on its merits, there is no doubt of the outcome. For the Latter-day Saints neither teach nor practice law-breaking in any country. They are among the most loyal, law-abiding citizens, or subjects, of any government, notwithstanding the impressions to the contrary created by slander in the minds of people unable or unwilling to investigate rumors and false reports with a view of finding out the truth for themselves.

THE CITY OF BAGDAD.

THE City of Bagdad, which has been occupied by the British, has a record dating back four thousand years. It has been in the hands of most of the great conquerors of the world, and it has more than once fallen from the dazzling heights of oriental splendor to almost complete squalor.

The first of the great historic names connected with the city is that of Nebuchadnezzar, King of Babylon. He was not the founder of the city, for records have been found dating back to 2000 B.C.—several hundred years before his time. But he built a quay at the city, which still stands, and though sunken several feet during the 3,500 years, can be seen when the water in the Tigris is low.

There are many reminders of the captivity of Judah in and around the city. Within a few miles stand the tombs of Ezra and Ezekiel, prophets of the Exile. Outside the city is the famous well of Daniel, into which, according to traditions, the prophet is supposed to have been thrown during one of his controversies with the Medean King.

From this time to the Christian era the city almost vanishes from the record. It is mentioned occasionally for a few hundred years, and then forgotten. Two hundred or three hundred years after Christ a traveler reports that the site of the ancient city held nothing but a convent. The Parthians held the desert beyond, and the great valley was empty.

The resurrection of the city came in 762 A.D., and it is then that the history which made the name known the world over began to form. Mansur, the founder of the great line of Abbasid Caliphs and the descendant of Mohammed, fought his way up from the Arabian desert and chose it as a site for the capital. The city was laid out on a magnificent plan. It was five miles across the city from the north gate to the south. The canals from the river ran everywhere, and mosques and gardens rose together, till the palace of the great Caliph was embowered in fragrance that was all the more wonderful because of the parching desert just beyond the walls.

For a thousand years after Mansur pitched his tent beside the river and traced the lines of the great walls, Bagdad remained the wonder city of the East. Its glories spread throughout Islam and were embalmed in the literature of Persia and Arabia. Its only rival through much of the time was Cordova, the Moorish capital in Spain. Both, at a time when Europe was barely emerging from complete barbarism, were famous seats of art, science, and learning; but in commerce and wealth the Caliph's capital far surpassed Cordova. Haroun was one of the last of the great Caliphs.

Bagdad may not be worth much to the conquerors now, but it is

a city which, more than any other, may again be made the centre of an empire, and with British engineers and British money, the plain could again be turned into the richest granary of the world. So the hoof-beats of the British squadrons may be the reveille which will call the ancient capital once more to greatness, says the *Christian World*.

FROM THE MISSION FIELD.

Branch Conference.—A branch conference was held in Nuneaton (Birmingham conference), on Sunday, April 1st, 1917. President James Laird, and Elders James H. Ludlow and Arthur D. Evans were in attendance. The Sunday School met at 3 p.m., when an interesting and appropriate program was rendered by the members of the various classes. The Sacrament service convened at 6:30 p.m., in which the branch was reorganized with the following officers: William Seckington, president; Henry Hartopp, first counselor; John Shipman, second counselor; Minnie Hopewell, secretary; Marion Shipman, organist. Sunday School—Henry Hartopp, superintendent; George Ison, first assistant; William Seckington, second assistant; Marion Williams, secretary and treasurer. Mutual Improvement Association—John S. Shipman, president; Lucy Hartopp, first counselor; John Wykes, second counselor; Mande Cooper, secretary. Relief Society—Lily J. Gunn, president; Martha Hartopp, first counselor; Sarah Hopewell, second counselor; Sarah Jane Totney, secretary and treasurer; Sarah Ann Seckington, assistant secretary. A good spirit prevailed, and a profitable and enjoyable time was spent by all. The spirit of prejudice being prevalent in this place, the saints hold their services in their homes. However, the meetings are well attended, and the work of the Lord is progressing.

DIED.

ROGERSON.—At Preston (Liverpool conference), March 17th, 1917, John Rogerson. Deceased was born November 6th, 1885; baptized February 10th, 1894, by Elder Henry W. Lunt, and confirmed the same day by Elder George M. Thomson.

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FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
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